535 the verbunkos). The varied steps are repeated often, but without any particular order, leaving ample room for improvisation.

Besides the dances performed on special occasions (weddings, Midsummer Night), the csárdás is the only common social dance among the peasants. Indeed, its different figure variations may express almost every light-hearted mood. And when the gypsy band strikes up a "jazz" tune imported from the city, the chances are that the majority of the dancers would still use the csárdás steps.

● 815 Ethnographic and folklore research. The study of ethnography and folklore began, as it did elsewhere, during a period of Romanticism whose doctrine was the return to nature and the awakening of the people to the values and beauties of [814] their native culture. The Kisfaludy Society was the first to encourage the collection of folklore in Hungary, albeit from a literary point of view, and published the folk poetry collections of János Erdélyi (1846) and of László Arany and Pál Gyulai (1872). The Hungarian National Museum started its ethnographic collection, and scholarly work was sporadically undertaken in the 1880's.

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In 1889, with the creation of the Hungarian Ethnographic Society and its periodical, the Ethnographia-Népélet, covering both ethnography and folklore, serious research began. Ethnographia was supplemented by the Értesitő which has been published by the Ethnographic Museum since 1894. The first chairmen of the Society were Pál Hunfalvi and Ottó Hermann, and its active membership was counted at about one thousand between the two world wars. Its 1955 president is Gyula Ortutay, a folklorist and former minister of public education. He has recently started the series Új Magyar Népköltési Gyűjtemény 'New Collection of Magyar Folklore' which will surely be an excellent source for scholars of Magyar folklore.

The greatest Magyar authorities on ethnography and folklore between the two world wars and their special fields of interest were:

Zsigmond Pátky	Director, Ethnographic Museum
Béla Bartók	Music
János Berze-Nagy	Folk poetry
Antal Hermann	Ethnography of gypsies
Zoltán Kodály	Music

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Marián Réthei Prikkel	Polk dancing
Géza Róheim	Primitive religion
Gyula Sebestyén	Collection of folklore
Sándor Solymossy	Primitive religion
Károly Tagányi	Legal customs
Béla Vikár	Polk poetry
Károly Viski István Györffy László Madarassy Zsigmond Szendrey	Co-authors, among others, of the monumental Ethnography of the Magyars

The Hungarian universities have shown surprisingly little interest in ethnography and folklore. In 1929 departments for the study of these subjects were first organized in Budapest and in Szeged, but the latter ceased to function in 1934.

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Folklore had more support from the public and the government. From 1931 to 1944 a government-sponsored organization called Gyöngyösbokréta 'Pearly Bouquet' with Béla Paulini as its first director, existed, the aims of which were the organization of folklore groups made up of young peasants who would perform in the cities, especially during the tourist

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658 season, and the promotion of peasant crafts. The Hungarians of the cities and the foreign visitors indeed enjoyed these colorful performances but the Gyöngyösbokréta failed, nonetheless, because of the resistance of peasants who resented the badly organized and loud publicity which plagued the Gyöngyösbokréta.

[815] The present Hungarian regime gives remarkable support to folklore research. A present-day counterpart of the Gyöngyösbokréta was formed under the name of Állami Népi Népi Ének-és Táncegyüttes and it performed on a widely acclaimed tour of Western Europe in early 1955.

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when about half a dozen of us "padres" intruded on their work without a word of warning! When the interpreter informed them who we were, they exclaimed with joy the word "Peace." Wherever we went the people were thinking, speaking and praying for peace.

I visited the Hungarian House of Parliament and was delighted to see in their library of 260,000 volumes, including 10,000 theological books, one or two books from the pen of Dean Inge.

I lunched with Roman Catholic prelates and non-Roman bishops. They all testified to the freedom which religion enjoys in Hungary.

The overcrowded churches proved to us that there is new life in the people. I worshipped at the John Calvin Church in Budapest and heard Pastor Muraközi preach very powerfully on Jeremiah xviii, 1-8. The church seated about 1,500 and was full. The same evening I preached myself to a full church at Gödöllő.

At Debrecen we saw the famous Theological College that, according to the Basle *Nachrichten*, has been converted into a "Concentration Camp"! There were 172 students in residence and 18 were sitting their Entrance Examination that week.

There is no persecution of religion in Hungary. Roman Catholics and Jews worship freely, as they wish and where they wish. According to Canon Beresztóczy, the Roman Prelate who administers the See of Cardinal Mindszenty, five Roman Catholic Churches had been ordered to be built that month (September, 1951).

There is no persecution of science in Hungary. Professor József Varga, for instance, who was Professor of Science under the Horthy regime, is still Professor of Science under the present regime.

Throughout the entire country—and we motored hundreds of miles and spoke to dozens of people—I found full freedom to worship. Above all, I experienced an intense desire for peace. The motto of the people of Hungary may well be summed up in that adopted as a school motto at Gödöllő, namely, "A JÖVENDŐ A BÉKE EMBERÉÉ"—"The future belongs to the people of Peace."

The present pamphlet by the Rev. Stanley Evans sets out most vividly and compactly the position of the Churches in Hungary to-day. It is a masterly survey. I commend the work to the people of Britain and the English-speaking world.

W. Bryn Thomas,
Chairman of the British Hungarian Friendship Society

Article 49.

1) The citizens of the Hungarian People's Republic are equal before the law and enjoy equal rights. 642* 641

2) Discrimination of any kind against any citizen on grounds of sex, religion, or nationality is a severely punishable offence.

3) The Hungarian People's Republic ensures to all nationalities living within its borders the possibility of education in their native tongue and the possibility of developing their national culture.

Article 50.

1) In the Hungarian People's Republic women enjoy equal rights with men. 642* 562

2) The equal rights of women are implemented by the safeguarding of their working conditions on a par with those of men, maternity leave with pay in the event of pregnancy, increased legal protection of mother and child, and a system of maternity and child welfare institutions.

Article 51.

The Hungarian People's Republic protects the institution of marriage and the family. 642* 594

Article 52.

The Hungarian People's Republic devotes special care to the education and development of the young and accords them special protection. 642* 855

Article 53.

The Hungarian People's Republic effectively supports all scientific work serving the cause of the working people, as well as the arts which depict the life and struggle of the people and proclaim the victory of the people. It gives every support to the emergence of intellectual workers faithful to the people. 642* 815 517

Article 54.

1) The Hungarian People's Republic safeguards the liberty of conscience of all citizens and the freedom of religious worship. 642* 641

2) In order to ensure the liberty of conscience, the Hungarian People's Republic separates the Church from the State. 642* 659